

a hundred and fifty heretics in sixty years.¹¹

Tantutn

*religio potuit suadere malorum**

Torturing and burning were practised elsewhere, by Governments which affected no excessive zeal for righteousness. The characteristic which was distinctive of Geneva—"the most perfect school of Christ that ever was on earth since the days of the Apostles"¹²—was not its merciless intolerance, for no one yet dreamed that tolerance was possible. It was the attempt to, make the law of God prevail even in those matters of pecuniary gain and loss which mankind, to judge by its history, is disposed to regard more seriously than wounds and death. "No member [of the Christian body] wrote Calvin in his *Institutes*, "holds his gifts to himself, or for his private use, but shares them among his fellow members, nor does he derive benefit save from those things which proceed from the common profit of the body as a whole. Thus the pious man owes to his brethren all that it is in his power to give."^{7*} It was natural that so remorseless an attempt to claim the totality of human interests for religion should not hesitate to engage even the economic appetites, before which the Churches of a later generation were to lower their arms. If Calvinism welcomed the world of business to its fold with an eagerness unknown before/ it did so in the spirit of a conqueror

organizing a new
province, not of a suppliant arranging a
compromise
with a still powerful foe. A system of
morals and a*
:ode of law lay ready to its hand in the Old
Testament*
Samuel and Agag, King of the Amalekites,
Jonah and
Nineveh, Ahab and Naboth, Elijah and the
prophets of
Baal, Micaiah the son of Imlah, the only
true prophet
>f the Lord, and Jeroboam the son of Nebat,
who made
Israel to sin_f worked on the tense
imagination of the
Calvinist as did Brutus and Cassius on the
men of 1793.
The first half-century of the Reformed Church
at Geneva
saw a prolonged effort to organize an
economic order
worthy of the Kingdom of Christ, in which
the ministers